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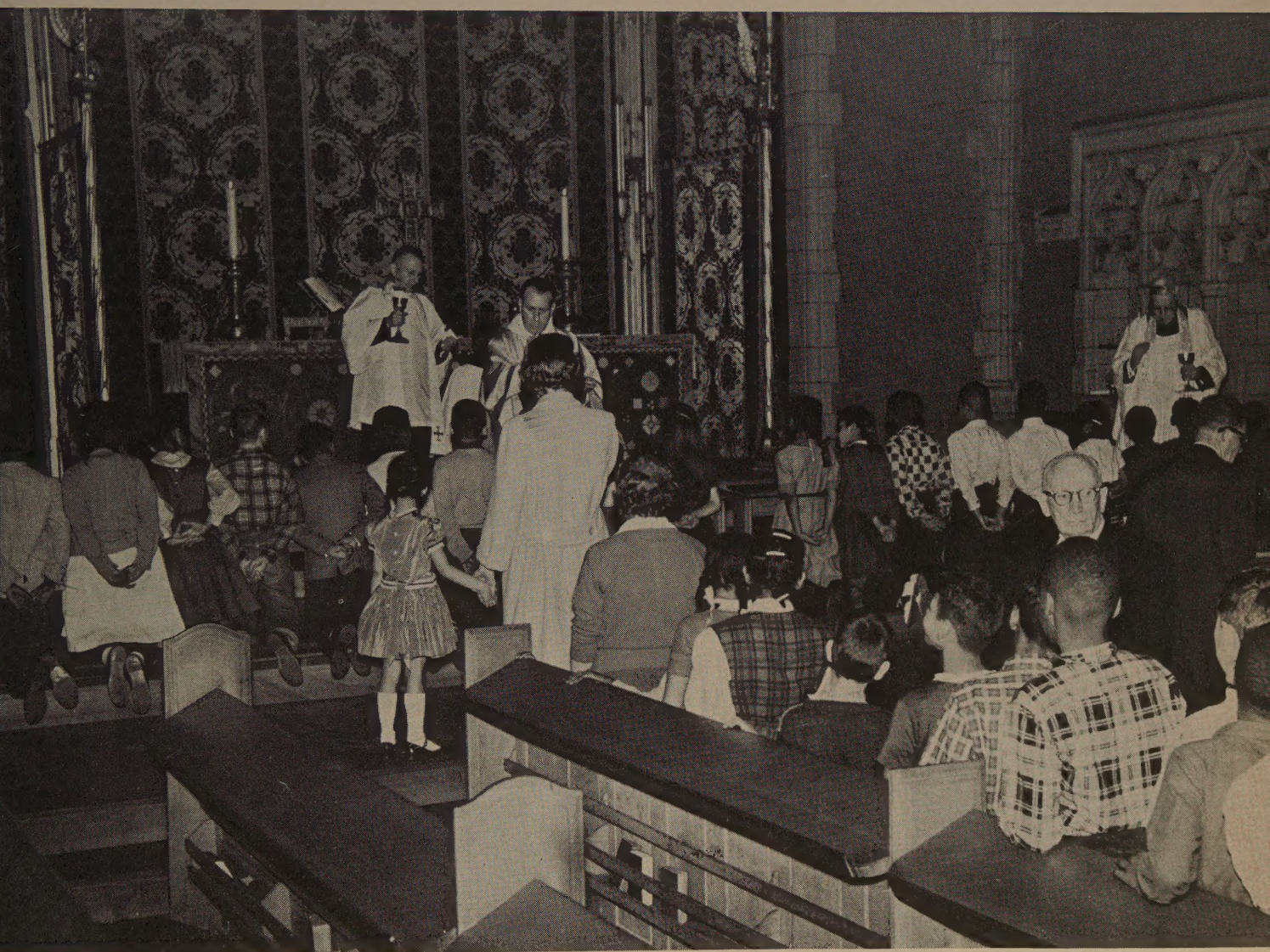
FINDINGS

MAY 1958



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Letters:

• Many Uses of Commentary

You will be interested to see how we use your column, "What the Church Is Teaching Week by Week." When there is a celebration of the Holy Communion at eleven o'clock, we reprint the comments on the Epistle and Gospel. On other Sundays we print the commentary on the psalms and the lessons. Our people say that we are including Bible study with our worship, and they like it! This is a contribution of FINDINGS which busy parsons could use to advantage.

(The Rev.) Thomas A. Meryweather
Church of the Atonement
Philadelphia, Pa.

I would like to express my appreciation of Mr. Sydnor's column "What the Church Is Teaching Week by Week." I make such good use of it as well as having it enrich my own life.

For the family unit of the "Church School by Mail" I always try to have something of worth about the season's teaching, and this article is of great help to me. I also use it in my monthly teachers' meetings so that the teachers will know the gist of the season's teaching. It would be impossible for the laity to find for themselves the meaning in either the propers or the lessons which you are able to give us.

Florence F. Pickard
Director of Student Activities
The Church of the Good Samaritan
Corvallis, Ore.

The editor's daughter, Nancy Elizabeth Smith, knows a good magazine when she sees it! Her father insists this picture was not posed.

• Dramatic Readings

As the growing tide of interest and activity in religious drama continues, there will be an increasing demand for suitable material. May I draw to the attention of your readers the interesting information that Miss Grace Maxine Bouret, a parishioner of Holy Trinity Parish, New York City, is writing a series of dramatic pieces on the life of St. Paul.

These began as dramatic readings, but, in the process of five years of writing, have come more to the form of stage plays. As such they are still usable, in sections, as dramatic readings. They are as yet unpublished, but clergy wishing to obtain a working manuscript for experimental use should contact Grace M. Bouret at 444 East 88th Street, New York, N.Y.

(The Rev.) J. Stuart Wetmore
Director of Christian Education
Diocese of New York

• Church Press

We have had our annual Press Month, and I feel that it was very successful. The people showed more interest this year than ever before in the Church's press and publications. Furthermore, on two separate occasions, we had the opportunity to invite other parishes to see this exhibit, and most of them were impressed with the fact that the Church does publish so much and that there are so many variations in price to fit many pocketbooks.

(The Rev.) Robert M. Collins
Christ Church
Elizabeth, N.J.

THE QUESTION BOX

A fifth-grade teacher from St. John's Church, York, Pa., raised the following question in the evaluation which he returned last spring:

"What procedure do you advise if the original group grows too large in the course of the year? We think it is inadvisable to split the group when we have worked so hard to establish a group relationship."

There is no pat answer to this question, of course. In fact, a case can be made both for keeping the group together and for dividing it.

Why not consult the children themselves? Would they hate to break up? If they see the reason for a split, how would they choose to make it —alphabetically, by drawing lots, according to sex, by "secret ballot"? (The latter could let each child name two or three favorite friends and also indicate to the teacher which children need to be included more actively in the life of the group.)

Since decisions of this kind should in any case be made with reference to local circumstances, here are some pros and cons to weigh in the balance.

Keep the group together

1. If good relations have developed among members of the class and between the teachers and the class, a class should not be divided in the middle of the year unless absolutely necessary. A new teacher or leader always poses a personal threat to the sense of security of some children.

2. Add additional adult leadership and plan sessions and programs in which subgroups can be used for discussion, projects, research, etc.

3. If there are good working relationships in the group, trust the members to discuss procedural questions and to come up with a workable solution. Assuming that the "group relationship" was established prior to having reached the "too large" stage, this procedure would allow you to hold the group together until the end of the year. (Then split it.)

Divide the group

1. Dividing a group into subgroups does not necessarily destroy good relationships established in the larger group. Group relationships can adjust.

2. Use this opportunity to teach the importance of church growth and of Christian responsibility in an ever-changing society. A group can grow in cohesiveness but it can also become exclusive. The mission of a group in the Church, however, is to be always reaching out.

3. A group which is too large to

work together effectively and to the satisfaction of individual members will tend to lose cohesiveness and effectiveness.

Compromise

Split the group, but find ways to keep the sense of wholeness and to protect opportunities for smaller groupings. Vary the patterns for groupings from week to week, but maintain the "total group togetherness" experience frequently. Subject matter will determine when the class should be kept intact and when smaller groupings would do the job more meaningfully.

Perhaps once a month the two classes should do things together—watch a filmstrip or movie, have a party, or take a hike. The classes might report to each other concerning progress from time to time and hold a joint session for evaluation at the year's end. This could bring real understanding of the way the Church operates with small groups as cells of larger groups and of the whole Body of Christ.

We shall be glad to hear of actual solutions that our readers have experienced.

IMPORTANT NOTICE

The next issue of FINDINGS will be published on June 15 and will include reviews of the new Seabury Series materials: revised courses for grades one, four, and seven; the new course for grade ten; a parents' handbook and age-level guides; and the second set of nursery picture cards.

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FINDINGS

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9 **Released time on holy days** *is proving to be effective in making these days important in children's lives, says the Rev. Robert R. Spears, Jr., Vicar of the Chapel of the Intercession, New York City, and chairman of the Diocese of New York's Department of Christian Education.*

12 **The meaning of Whitsunday** *is discussed by the Rev. Richard Upsher Smith. This is another in a series of articles on the Church Year.*

14 **Have you examined your decisions lately?** *The Rev. David R. Hunter believes that the future of Christian education will be determined by the weekly decisions of clergy, vestries, and other lay parish leaders.*

16 **Program for Young Churchmen's Convention** *is announced by the Rev. Richard L. Harbour, Executive Secretary of the Youth Division.*

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Acknowledgments: Cover photograph and pictures on pages 9 and 10 by Leon Hecht for the Chapel of the Intercession; page 5 by Norris Studio; pages 6 and 7 by Benton Boogher, Jr.; page 12 by Richard Selchow; page 15 from St. Andrew's Cathedral, Honolulu; page 19 by H. L. Standley.

Sight and Sound

Audio-Visual Resource Guide

We are looking forward to the new edition of *The Audio-Visual Resource Guide* due to be released this coming August. It will be the fourth edition of this indispensable publication and will be a compendium of the earlier editions and supplements.

The A.V.R.G. is published by the National Council of Churches' Department of Audio-Visual and Broadcast Education (D.A.V.B.E.). This guide provides information about films, filmstrips, slides, records, and transcriptions which may be useful in Christian education. In addition to adequate synopses of contents, other valuable data is supplied such as the producer, distributor, and the cost of each title. Of even greater benefit are the evaluations of the material.

In order to supply these evaluations, D.A.V.B.E. has established forty preview groups throughout the United States. Each committee, with a membership of twenty-five to thirty persons, meets once or twice each month. At least six members must be present at a preview in order to make a judgment acceptable to D.A.V.B.E. In addition, each piece of material is evaluated by at least two preview committees. The results of their findings are then published in the guide.

These committees, obviously, are giving their time and sharing their experiences so that local parish administrators and teachers can begin reasonably to cope with the serious problem of audio-visual materials and their selection. It is just as obvious that *The Audio-Visual Resource Guide* is an indispensable tool for every parish which rents films or strips. Orders may be placed now for the new edition by writing directly to the National Council of Churches, Department of Audio-Visual and Broadcast Education, 257 Fourth Avenue, New York 10, N.Y. The cost of the book is $10.00.

In a field such as this, new productions are constantly being released by the film companies. Within two months of release, any piece of material submitted to D.A.V.B.E. is reviewed in *The International Journal of Religious Education* ($4.00 per year, P.O. Box 238, New York 10, N.Y.). Plans call for a new edition of the guide every two years, incorporating these interim reviews.

We urge the widest possible dissemination of this book in the Episcopal Church. If the cost seems high, consider the saving that will result if it prevents you from making one or two errors in renting films or buying filmstrips.

From "Children Who Draw"

Review: Children Who Draw

The most important film recently added to our own film library is *Children Who Draw*. This amazing Japanese film, which has won international awards, chronicles a year in the development of a day-school primary class. While the film gives special emphasis to the art period, it includes sequences of other class activities in the schoolyard, at the zoo, and at a river, which relate the art activities to the total life of the class.

At the beginning of the school year the children's paintings are much alike. The narrator explains that the pupils are too shy to truly express themselves. But as they gain confidence in their teacher, their work becomes more individual. The paintings also become more expressive of their feelings. In the playyard, for instance, a girl loses a race and retreats in humiliation. Returning to class, she begins to paint. The camera catches her frustration as revealed in her clenched hand. Her painting, even more revealing, is predominately a somber purple. But having finished it, she obviously feels better. Then she begins a new painting, almost identical to the first but centered on a bright single flower no doubt representing herself, happy once again and capable of standing alone.

The narrator states that children need encouragement to express themselves without fear or hesitation. The girl who lost the race was fortunate in having a teacher who understood her needs and who gave her, over a period of time, the necessary encouragement to express herself.

The teacher is a young Japanese man and his pupils are Japanese also. The curious thing is that the viewer quickly forgets their nationality; they become, quite simply, human beings with whom one identifies oneself on a profound level.

Again, the film documents the class as the children begin to experiment with clay. Endless clay serpents and dragons emerge from the session. By making these monsters the children seem to rid themselves of their fears; when the children can put the image of their fear in tangible form, it means they are no longer seriously afraid.

As the narrator says, the purpose of an art class is to let children give their feelings an honest, tangible expression. The final scenes of the film show the children's parents engaged in the occupations of everyday life. The narrator says encouragingly, "Like their parents, these children are sure to find their place in the world and be able to create their own things."

Several Uses for the Film

Despite the occasional analytic interpretations which it contains, the film is not a training film for therapy students, but for teachers and leaders who have the opportunity to make use of creative art with children. The film demonstrates by graphic example what educational literature means by the words *permissiveness*, *supportiveness*, and *love*. The film is therefore recommended for viewing by church school teachers who may never use the art methods demonstrated in the film.

Children Who Draw should be seen by those who are to conduct daily vacation church schools this summer, for arts and crafts usually play a large role in the activities of such a school.

Directors and leaders of summer camps and day camps should likewise study this film in order to gain, or regain, a sensitiveness not only to the leader's role in creative work with children but to the possibilities inherent in arts and crafts.

—JOHN G. HARRELL

Using the Bible with Primary Children

One of the Church's leading educators suggests how to choose appropriate Bible stories and urges careful preparation for telling them in the classroom.

by Deborah L. Vaill

How can I use the Bible with young children? This question seems to evoke three responses. For some the answer is relatively simple: Just go ahead and use it. One would, of course, omit the "begats" and a number of the doings of the early kings of Israel, but those who take this first position believe that a child should be exposed to the Bible as much as possible and the earlier the better. If he does not understand it now, he will later.

A second answer is: Don't use any Bible at all until a child is old enough to have some sense of history and can grasp the meaning of symbols. Those who take this view hold that the Bible is a book for adults; its meanings are beyond the comprehension of young children. To present the Bible to them brings only confusion and a possible blocking of any future interest in it.

There is a third group which stands between these two extremes. Its members find it difficult to go along with those who believe that every child will benefit from Bible stories just because they are Bible stories. They know of instances where a Bible story, prematurely told, has done harm. On the other hand, they know children who have a real interest in the Bible and who seem ready to understand some of its meaning. For them the problem is *what material to select and how to use it.*

Those who try to make choices will find it helpful to keep two questions in mind: What was the Biblical writer trying to convey to the people of his time? What may this story say or mean to the child who hears it today? To answer the first we need all the insight the scholars can give us; to answer the second, all the perception, imagination, and sensitivity we can muster.

The Basis of Choice

It would seem that, in the past, many choices of material for young children were based on the assumption that any story containing a child or an animal must be suitable. If there were details or incidents that might be troublesome, they were omitted or perhaps changed. Sometimes stories were slanted to make them more appealing to children. Too often in this process the story was so twisted or watered down that it denied what the Bible intended.

The story of Hannah and the boy Samuel is a beautiful and moving account of God's mercy, power, and goodness and of a woman's responding trust and devotion. It is intended for adults; to use it with children may raise more questions than it is profitable to try to answer. While some small children may have no uneasiness about a mother leaving her little boy in a church, there are others who have viewed this very dimly, even though the mother turned up once a year with a nice new coat. Older children, puzzling over the matter of God's voice, have concluded that because they could not hear

Second-graders at Immanuel Church-on-the-Hill making a "Now and Then" mural showing life in Bible times and life today. It was the children's own idea to make the sun the same for both.

Him calling them by name, He was not speaking either to Samuel or to them.

Another favorite was Noah's Ark, an absorbing story to youngsters old enough to have acquired some sense of history and the ability to compare it with other flood stories. But many a young child has worried about the drowning of "wicked people" and the fate of all other animals beyond the two of each kind who were saved. To skip that part, as some teachers do, is unfair to the children and the story.

For primary children it is wise to approach the Bible by way of the New Testament and to select materials which tell of God's love and care in terms which have meaning for them.

Preparing for the Story

Closely allied with the selection of material is its actual presentation. In most cases preparation is necessary, and an important part of that preparation is to try to answer the question raised above: *What will this story say to the boys and girls who hear it?* Of one thing a teacher can be sure—they will respond to it in terms of what they know in life around them. Unless an effort is made to teach them otherwise, they will think of Biblical characters as moving about in an environment similar to their own. The result may be that, for the children, the high light of a story is quite different from what the teacher or the Bible writer had in mind. The telling of the story of the paralytic brought to Jesus for healing (Mark 2:3–12) aroused these questions in one class: How did the men get up on the roof? How did they chop a hole? Was the owner of the house angry? Did the men have to fix the hole? The children were, of course, thinking of the houses they knew. So great was their concern for these details that they never got to other aspects of the story.

A good many classes have enjoyed discovering how people of Palestine built their homes, cooked their meals, went to bed, traveled, did their work, clothed themselves. In the process they have examined pictures in books, filmstrips, and movies and have made villages, murals, charts, dioramas. These activities are time-consuming, but they serve to help children understand better how the Bible people lived. When they hear a Bible story they are more apt to imagine its characters moving in a Biblical setting and are therefore less distracted or confused.

Young children respond to Biblical situations in terms of their own culture. In a city parish the story of the Prodigal Son (Luke 15:11–32) brought forth this suggestion from a child of the modern era: "If the poor man lost his money, why didn't he go to a store and charge things?" A boy from the country asked, "If the poor guy was hungry, why didn't he go down to the creek and catch fish?" The teacher was so stunned, she abandoned the story entirely!

From such experiences as these, which most teachers can duplicate, we have learned that *we need to help children get ready to perceive and respond to meanings in the Bible.* One teacher has said: "We spend 75 per cent of our time getting ready to learn something new." This is an old, old principle of teaching (and gardening too), but all too often we ignore it.

A second-grade teacher paved the way for the parable of the Prodigal Son by asking, "What do you do when your mother is upset because you've

done something she doesn't like?" This question struck a responsive note with her children; they became autobiographical at once. They told how they tried to "make up" with their mothers: "I do something nice for her." "I just hope she'll forget it, and she usually does!" "I go right away and say I'm sorry." Eventually they showed real interest and concern for the son who left home and how he returned to his father. "He was a good father," said one girl with satisfaction.

Real People

Too often characters in Bible stories are made to seem like stick figures rather than human beings who are fearful, jealous, loving, brave, stubborn, kind, despairing, hopeful. If Biblical people and situations are to come alive for children, they must first be real and vivid to teachers and parents. Children are quick to select their own heroes. Many a teacher has worked with a class on dramatizing the story of the Good Samaritan (Luke 10:29–37) only to be dismayed by the fervor with which all the children wanted to be the robbers. But when they are helped to see the characters of the story as real people, their sympathies are aroused and their understanding deepens. The traveler may have been a father who left behind him a wife and children whose hope was that he would be safe on that lonely, dangerous road to Jericho. The Levite and priest, a class of second-graders decided, were in too much of a hurry to stop. "I'm that way myself," said one child of seven. Another became greatly excited about the kindness and trust of the innkeeper. "How did he know that guy would ever come back to pay him the money?"

Through conversation or dramatization or study of well-chosen pictures, children are helped to understand Bible stories. Most important of all in their comprehension of the meaning of the Gospel, however, are the experiences which they bring to it. A group of first-graders had been looking at the filmstrip, "The Shepherd and His Sheep," and at the end of the showing the most troublesome boy in the class burst out with enthusiasm, "My! Wasn't he a good shepherd!" These are the moments teachers dream about. This one hurried to press home the lesson: "Jesus told this story to show us that just as the shepherd loved and cared for his sheep, so God loves us." A mask came over Jimmy's face. "He doesn't love me," he said. Investigation showed that Jimmy lives with an indulgent grandmother because his parents were separated. Jimmy talked constantly of the day when they would come to get him, but there were no indications that this would ever happen.

Look It Up in the Bible

Teachers of first- and second-graders report that these children prefer that a story be told them, rather than read from the Bible. By the middle of the year, however, some third-graders are eager to handle the Bible themselves. They enjoy discovering how it is put together; its two main sections; its various books and to learn how the books and chapters are arranged. This class is learning the names of the four Gospels.

Third-graders like these boys and girls in Alexandria are eager to handle the Bible themselves. They like to look things up

Chances are that if the Bible is not of importance in a child's home, it is not likely to be so as he grows up.

and their divisions into chapters and verses. They like to know the names of the four Gospels but would groan at the prospect of having to memorize the titles of the books of the Bible. At first they take pleasure in the mechanics of "finding places." Then they are ready for simple "research." They like to look up stories they have heard and discover how they are told in the Bible. They can look up a series of short passages which answer such questions as: "Who were some of Jesus' friends?" or "Where did Jesus go to pray?" Children also find satisfaction in locating such selections as the Lord's Prayer, the Venite, the Jubilate Deo, which they have used in services of worship.

Slow Down

From even this brief discussion we can conclude that it may take more than one Sunday to help a child get ready to receive a Bible story so that it has reality and meaning for him. Yes, indeed! This does take time. There seems to be a strange compulsion among some teachers to bring in as much Biblical material as they can, feeling, apparently, that if a child does not get it now, he never will. Yet one of the complaints of teachers of older children is that frequently, when they attempt to introduce a Bible story they consider relevant to a situation, the response of the class is, "Oh, we've had that." Their words are expressive of their attitude. "We've had it and we're not having any more." It seems plain to the teacher, however, that though these boys and girls may have heard the story, they have little comprehension of its meaning. Even its outline may be fuzzy and blurred. But it has become like an outworn lesson or subject they may have had in day school. *Is this because these children were told too many stories, too soon, and with too little understanding?*

Teachers of older children also comment on the satisfaction they feel when they can present to children Biblical material that is fresh and new and relevant to their needs.

These experiences seem to say to those who work with small children: Don't try to cover too much in a short time. Have faith that as they grow older they will be learning, perhaps more effectively, what the Bible has to say. It takes time and experience for children to comprehend it.

The Bible at Home

All of this points to a situation in which a church school may not be "covering" as much Bible as parents would like. It occurs to us that the Bible can and should be used rather more freely in homes than in the classes of a Sunday school. To begin with, parents probably have a keener sense of what can be presented to their particular children. They may know better than a teacher what their children are ready for. Also they have greater opportunity to sense confusions and to be on the spot to answer questions.

Parents will discover that their children are likely to absorb attitudes and enthusiasms in a way not possible in a class session. In his book *A Small Town Boy* (Macmillan, 1941, pages 30–31), Rufus Jones says that such characters as David, Joseph, Esther, and Uncle Mordecai were as real to him as his next-door neighbors. He heard about them constantly in his home. Their stories were truly part of his heritage. Although he learned from them, they had not been taught to him as "lessons." It would be hard to imagine him saying that he'd "had" Moses or Paul. "I lived all the time in a world of moral heroes whose epic deeds were more a part of me than movie actors or baseball heroes ever could be to a modern boy," writes Dr. Jones. If only our children could share his experience!

Now this, of course, throws a burden upon parents. The chances are that if the Bible is not of primary importance in a child's home, it is not likely to be so in his life as he grows up. Many parents want more for their children in this respect than they received themselves. Feeling their own inadequacy to teach their children, they expect the church school to do the whole job. Actually each needs the other.

It is at this point that parents' classes, adult study groups, and parish libraries can offer special help. There is now a considerable body of interesting and readable literature about the Bible and what it has to say. (See the listings in "Books for Christian Education," a free, classified list of publications recommended by the Department of Christian Education, 28 Havemeyer Place, Greenwich, Conn.) The study of even one or two of these books can be richly rewarding to parents and teachers. Through such reading they can open up new understandings in areas which may have been obscure or even unknown to them. It is enormously fruitful, also, to share with other parents their uncertainties, their mistakes, and their successes in using the Bible with their children. The process is never simple, and there is always much to learn.

Conclusion

These principles seem to be helpful: (1) Be true to the meaning of the Bible story itself. (2) Try to be sensitive to what it may say to children. (3) Select material children seem ready for. Stick mainly to New Testament material. (4) Spend time preparing children to receive the material; help it to come alive. (5) Do not attempt too much in too short a time.

These are some of the principles. There are others. We need to hear from the many who are concerned about the subject, and FINDINGS offers its pages so that all who wish to do so may share their experiences and insights.

Released time on holy days permits a well-rounded emphasis on worship, study, and recreation in a six-hour program paralleling the day-school schedule. Age-level groupings permit multiple use of facilities during the day.

Released Time on Holy Days

by Robert L. Spears, Jr.
Vicar, Chapel of the Intercession
Trinity Parish, New York City

RECIPE for a new use of major holy days: take a group of the Church's children from first grade through high school; add adult leaders as desirable and available; stir in worship, group discussion, hymnsings, recreation, and handwork; shake well from 9:00 A.M. to 3:00 P.M.; turn out carefully into own homes. Result: six extra program hours with Church children in recognition of important days in the Church calendar. This recipe can be used with a great variety of ingredients; the only necessarily constant items are the holy day, children, leaders, use of the full day, and excused absence from school.

A Substitute for Weekly Released Time

The Chapel of the Intercession of Trinity Parish, New York City, took up such a program for the use of the Church's holy days two years ago for a number of reasons. One was our difficulty in conducting the usual week-by-week released-time program. We are hampered by having children in a great many different schools; we have a transportation problem of major proportions and an already busy youth group program. Reluctantly we ruled out a released-time program (one hour per week) as not worth the effort for the teaching time available.

The diocesan Department of Christian Education sharpened our conscience, however, by issuing a policy statement on released-time religious education with the official endorsement of the Bishop of New York. (This policy statement is available from the Department, 1047 Amsterdam Avenue, New York 25, N.Y.) The department suggested that it was perfectly possible, under the law of the State of New York, to have school children released *for an entire day* of "religious observance" on major holy days. This policy statement provided us with an answer to our dilemma. The result for us has been the scheduling of three all-day holy day programs each year, an activity which we have now carried out with happy results for over two years.

Creates New Opportunities

It is now clear to us that the use of this holy day released-time program offers a number of advantages not ordinarily available.

First, it gives us an opportunity to stress the importance of the Christian faith in terms of the Church calendar holy days. Some of the holy days are unmistakably emphasized for children because they are a part of the Sunday observance (Easter, Whitsunday, Trinity Sunday). Others are well noted because they are generally recognized by the community (Christmas and Good Friday). But some major days go by unnoticed because they fall on weekdays when public schools are generally in session (All Saints' Day, Epiphany, Ash Wednesday, Ascension Day). It is impossible to judge exactly what effect this new program has on a particular child, but we are hopeful that the general effect is to make the regular round of the Church's life more obvious to the young Christian and to stress the reasons why these particular occasions are important.

Secondly, this program gives a sizable addition to the total number of program hours available for use with children. It also gives these hours in their most useful form—consecutively. A solid six-hour period is much more valuable than the same amount of time spread out over several weeks.

There are other "by-product" effects worth noting. One of these is in the area of Church-home cooperation. Children must be registered for the holy day program by a parent; no child is admitted until a signed registration card is presented. All mailings are sent to the parents, and they must decide whether the child is to miss a day of public school to take part in the Church program. A card informing the child's public-school teacher of his intended absence is prepared and handed in before the scheduled date, and this, too, is to be signed by the parent. The excuse card, testifying to the child's presence on the holy day, is returned to the school after the observance, again with the parents' help. The result is to impress upon the home that this is a serious and carefully planned attempt on our part to make a real observance of an important day, and that we are as much in earnest as the public school when it plans a day's educational program. Many parents and adult parishioners have observed part or all of the holy day programs and are now active supporters of the principle on which the observance is based.

Such careful planning also has the effect of indicating to public-school officials and the community at large that the Church is serious in its educational intentions and guards us against the charge that this is simply a school holiday. A serious program for the day and doing a good job are the best possible arguments we can offer in opposition to "secularized" public education. Indeed, the most obvious warning about this whole program is to do it well or not to do it at all!

Comments from parents, leaders, and other adults have been increasingly enthusiastic. Each successive observance has seen an increase in the number enrolled. In fact our facilities are now so over-

Mealtime is an occasion for young Churchmen to become better acquainted with other members of the parish family.

taxed that we must consider measures to limit attendance lest we be defeated in our attempt to do a good job with all the children who come. A sharing of our experience in certain areas may be helpful to others who are considering the use of this holy day program.

Worship in the Day's Program

Worship is, of course, our primary incentive and our chief activity, and we have a full celebration of the Holy Communion for all children. Brief instruction from the aisle and assistance from adults in the pews help with the difficulties which nonreaders have. But even more helpful is the period of preparation for the service which takes place in the opening hour of the day's activities. At the very beginning the children are gathered into groups and are encouraged to discuss the meaning of the service. Even a short interpretation of the central theme of the day and a quick look at the Prayer Book propers make a great difference in the worship service. Familiar hymns are used and even the littlest children come to the altar rail for the Church's blessing, an activity which "includes" them at the time of the people's communions.

Leaders Readily Available

The problem of finding adult leaders for this program has not been as difficult as we anticipated, chiefly because parents and other adults who do not find it possible to commit themselves to a long-term teaching job in the church school can fit into an occasional daytime program. Capable high-school students make excellent leaders and assistants and learn by this type of involvement. One full evening of preparation for leaders has been ample thus far, especially since we prepare suggested outlines for leading discussion groups, demonstrate the handwork, and carefully check the schedule. Each leader stays with one group of children throughout the day.

Recreation has to be carefully planned and must be physically active. Our best success has come when we have kept the recreation on an age-level basis and provided games to fit each group. One leader with special talent and preparation can usually direct the entire recreation for the day, taking one age group at a time.

Handwork, the "take home pay," consists of a simple project (cardboard triptych, a Church symbol colored on cloth, a prayer card) which has display value for the child's room. One day we studied Japan and sent the children home waving Japanese flags violently. We wondered whether some sensitive fathers who had fought in the Pacific campaign might object. None did.

The midday luncheon is handled by having each child bring sandwiches from home, and we serve hot soup and milk in paper cups.

Possible Variations

The possibilities offered for the use of holy days are endless and are limited only by facilities available for particular activities. For older children we are now thinking about field trips appropriate to the particular observance. (What could be more appropriate for Epiphany than a visit to a nearby diocesan mission station?) The holy day program can be planned for small groups of children as well as for large groups. It is possible for any parish to undertake this program. As there is no "tradition" to follow, you can be as free as you like in making your plans.

In fact, as we said at the start, all you need, besides the desire to use the recipe, are children, leaders, a full holy day, and excused absence from public school. Bon appétit!

ILLUSTRATION OF TIME SCHEDULE
HOLY DAY RELEASED TIME PROGRAM

NOTE: It is important that each child wear a name tag and a group number because the groupings are arbitrary and new; the children move about the buildings during the day and need some form of identification and control.

<table>
<tr><th>HOUR</th><th>GRADES 1–3</th><th>GRADES 4–6</th><th>GRADES 7 & 8</th><th>GRADES 9–12</th></tr>
<tr><td>9:00</td><td>Small group meetings</td><td>Small group meetings</td><td>Small group meetings</td><td>Small group meetings</td></tr>
<tr><td></td><td colspan="4">PREPARATION FOR SERVICE OF WORSHIP—THEME FOR THE DAY INTRODUCED—GROUPS FORMED</td></tr>
<tr><td>9:30</td><td colspan="4">Discussion in preparation for the service may be continued in small groups or the whole student body may be assembled for a special presentation by a filmstrip or movie.</td></tr>
<tr><td>10:00</td><td colspan="4">Holy Communion in the church with well-known hymns, simple instruction from the aisle</td></tr>
<tr><td>10:50</td><td>Small group meetings</td><td>Small group meetings</td><td>Small group meetings</td><td>Small group meetings</td></tr>
<tr><td></td><td colspan="4">THEME FOR THE DAY DISCUSSED—STORYTELLING, FILMSTIPS, ETC., MAY BE USED TO START STUDY</td></tr>
<tr><td>11:30</td><td>Lunch*</td><td>Recreation</td><td>Lunch*</td><td>Study—Discussion</td></tr>
<tr><td>12:00</td><td>Recreation*</td><td>Lunch*</td><td>Recreation*</td><td>Lunch*</td></tr>
<tr><td>12:30</td><td>Hymnsing†</td><td colspan="2">Hymnsing in chancel†</td><td>Recreation</td></tr>
<tr><td>1:15</td><td>Small group meetings
Study—Discussion</td><td>Small group meetings
Study—Discussion</td><td>Small group meetings
Study—Discussion</td><td rowspan="2">Study—Discussion and Preparation for the Closing Service</td></tr>
<tr><td>1:45</td><td>Small group meetings
Handwork</td><td>Small group meetings
Handwork</td><td>Small group meetings
Handwork</td></tr>
<tr><td>2:30</td><td colspan="4">CLOSING SERVICE WHICH OLDER PUPILS TAKE PART IN LEADING AND WHICH PARENTS ARE INVITED TO ATTEND</td></tr>
</table>

* Separate rooms

† Two hymnsing sessions, by age groups

The Meaning of Whitsunday

Parishioners at Christ Church, Greenwich, Conn., celebrate the birthday of the Church.

by Richard Upsher Smith

WE ARE nearing the climax of the Great Fifty Days between Easter and Pentecost. It may seem strange to speak of a climax beyond Easter, because Easter marks the triumph of Christ over the powers of darkness and ushers in a period of unexcelled joy among His disciples. But fifty days after Easter, on Pentecost, the Spirit of the Ascended Christ descended upon the disciples in such great measure as to usher in a new dispensation.

The Christian Church, in one sense, was not "brand new." It had its roots in the Old Testament, and it may be considered to have had a new beginning as the Twelve traveled about with Jesus, learning from Him and performing some of His marvelous acts. But Pentecost—or Whitsunday as the Anglican Church designates this day—is, by many, appropriately called "the birthday of the Christian Church." Some theologians object to this description, but the Church at Pentecost did experience a new creation, a new birth. In the Church, the Incarnate One found a new body and the people of God a new orientation. Although Jesus no longer walked by their side, the disciples discovered that He was with them in a new and more intimate way: He was living *within* them. In the power of His abiding Spirit, they went forward to extend His kingdom. The New Israel was destined to include all men, all races, in all parts of the world. The Church received a new commission.

The Feast of Pentecost

As Easter has a parallel in the Jewish Passover, so the Christian Pentecost has a parallel in an ancient Jewish feast of the same name. In either case, Pentecost comes fifty days after Passover and Easter. Originally it was a festival of thanksgiving at the time of the grain harvest. Later, it marked the giving of the Ten Commandments. Both Passover and Pentecost were occasions for pilgrimages to Jerusalem; the city was crowded for both feasts. Hence the Triumphal Entry, Crucifixion, and Resurrection at the time of the Passover, and the outpouring of the Holy Spirit on the expectant disciples at Pentecost, took place at times when thousands of pilgrims were present. They could report these "wonderful works of God" wherever they went on their homeward journeys, even as far away as Asia Minor and Europe and Africa. (Acts 2:11. The R.S.V. translation of "wonderful works" is "the mighty works of God.")

The story of the first *Christian* Day of Pentecost is told vividly in the above-named chapter. Dean Pike and Dr. Pittenger describe what happened to the disciples as possession by a new spirit: "a spirit of fellowship, a spirit of power, a spirit of love." They continue: "This spirit known to the Christians was so authoritative, so compelling, so demanding of obedience, that men followed wherever they were led; so personal in operation, that the early Christians knew that the spirit was *The Spirit*. They identified Him with the Spirit about whom they had read in their Scriptures. He was the same Spirit who had come mightily upon men of old. He was the Spirit by whom God had spoken in the prophets. He was the Holy Spirit, now descending upon the little band of believers in the risen Lord Jesus Christ. He was the Holy Spirit, who filled the Church with His presence and worked in that Church by His mighty power. And He was the divine Spirit, come from God, given through Christ." *(The Faith of the Church*, page 111) See also Dr. Pittenger's sermon on Whitsunday in *Preaching the Christian Year* by Howard R. Johnson, (published by Charles Scribner's Sons, 1957).

Observance of the Feast

In the early Church, the entire fifty-day period between Easter and Pentecost had universal observance. Gradually the last day monopolized attention. Irenaeus and Tertullian, both second-century Church fathers, mention Pentecost as a single day.

The alternate name, Whitsunday, has interesting origins. Two meanings have been suggested: "White Sunday" and "Wit Sunday." The former derives from the white chrisoms or robes in which baptismal

candidates were clothed. (In England this time of year proved to be more favorable for baptisms than Easter because of more favorable weather.) "Wit Sunday" owes its name to the gift of wisdom ("wit" in earlier English), which is one of the gifts of the Spirit.

In England, as in Western Europe, Whitsunday became a period of great festivity. King Arthur held his most splendid court at this season. Dr. Howard Harper tells of interesting observances of Whitsunday in his new book, *Days and Customs of All Faiths* (Fleet Publishing Co., $4.95, reviewed in the April issue of FINDINGS). Even today Whitsunday is still one of the most popular festive periods of the year; England celebrates a "bank holiday" on the Monday in Whitsun Week, and people crowd the island's beaches in celebration.

The celebration of Whitsunday has unlimited possibilities for the parish church. As it is one of the Church's "five great days" (see the rubric concerning the use of the Nicene Creed on these days, Book of Common Prayer, page 70), the faithful will want to make their communions. Families whose children are not yet baptized will make a wise decision to have their children received into the congregation of Christ's flock, grafted into the body of Christ's Church, and regenerated by the Holy Spirit. Preferably, this should happen within a congregation representative of the Church Universal.

Drama can also play an important part in the observance of Pentecost. The Rev. Harold Bassage, Rector of Calvary Church, Columbia, Mo., and the author of several drama services, has written *Ambassador of Fire* (Seabury Press, $ .65) for presentation in Whitsuntide. This particular play requires ten participants plus an organist and a choir (who may also double as a speaking chorus). All of Dr. Bassage's plays are written for chancel presentation and involve very simple costumes and lighting.

A delightful way in which children can share the happiness of the Whitsunday observance is to have a "birthday party for the Church." In most parts of the country the weather should permit an outdoor gathering where refreshments might be served following the service. Recognition can be made at the service of all those who have been baptized or confirmed during the year, and it might well be the occasion for every baptized and confirmed person to renew his vows so that he may daily increase in the Holy Spirit more and more.

Church School Classes

There are many ways for church school teachers to make Whitsunday significant to their pupils. They will need to familiarize themselves with the story in Acts 2 in order to interpret it meaningfully to their pupils, who will probably hear it read in church. Mr. Sydnor's column for Whitsunday (FINDINGS for April, page 17), is intended to give such help, though it should be supplemented. Careful reading of St. John, Chapters 14 through 16, will be a fruitful exercise. Teachers will also be helped by the references to Pentecost and Whitsunday in their teacher's manual and in THE CHURCH'S TEACHING, especially *The Holy Scriptures* and *The Worship of the Church.* These volumes will surely be found in your parish library. (Need we remind you that they were written as resource material for church school teachers?)

Gladys Quist has a clear explanation of Whitsunday in her book, *Action Through the Christian Year* (Seabury Press, $1.00, Session Nine, "We become God's family"). Teachers may also want to refer to *More Than Words,* being republished this spring in a revised and enlarged edition. This Seabury Series resource book for junior-high pupils has proved to be exceedingly helpful not only to young people but to teachers of all age levels. It contains interpretations of words and doctrines with cross-references to other key words, the Book of Common Prayer, Hymnal, and, for adults and advanced students, to the Bible and THE CHURCH'S TEACHING.

Teachers of grades three and four will find help in Helen Nicholson's "Christian Education Unit," *Why Celebrate Whitsunday?* (now out of print). The purpose of this unit is "to learn about the birthday of the Church." The unit contains interesting stories, and enough material is given for six sessions culminating on Whitsunday. Portions could be used in the time which remains before May 25, the date of Whitsunday this year. Parish libraries may yield additional good material.

Church school classes which have been studying the Church Year will have an opportunity to add to whatever projects they have undertaken—such as making a calendar or chart of the Church Year—by discussing the facts and symbols connected with Pentecost. Other classes, especially those whose boys and girls sing in the choir, can study one or two appropriate hymns. See the Hymnal 1940: Hymns 107–111; the listing after Hymn 111 in the harmony editions; and the section on the Holy Spirit, Hymns 368–379. *The Hymnal 1940 Companion* often relates the occasion of the writing of such hymns and tells something about both the author and the hymn tune. The Index in the harmony editions, pages 799–803, is an invaluable resource for teachers.

The Spirit-Filled Life

We hope for our children and for all members of the Church that Whitsunday shall be a day of rejoicing and thanksgiving. We also pray that it shall be a day of great outpouring of the Holy Spirit's blessing. Then lives which are self-directed can become Spirit-guided; lives which are heavy burdened can become inspired and free. And the Holy Spirit of God will move again on the face of the earth to renew mankind!

Spirit divine, attend our prayers,
And make this house thy home;
Descend with all thy gracious powers,
O come, great Spirit, come!

Spirit divine, attend our prayers;
Make a lost world thy home;
Descend with all thy gracious powers:
O come, great Spirit, come!

—Andrew Reed, 1829 (Hymn 370)

Have You Examined Your Decisions Lately?

by David R. Hunter

Six decisions which determine the future of Christian education in the Church are all being made weekly at the parish level.

DECISION-MAKING is the test of every profession of faith and belief. The ordinary, everyday decisions that people make reveal the nature of their god and, if we could understand these decisions in the full, with all of their motivation, we would have a crystal ball which would tell us much about the future.

Decision-making is no less crucial in the development and maintenance of an adequate parish educational program. The state of education in our Church is affected by the decisions made in the national and diocesan departments and by the decision-making which takes place in National Council and General Convention. But the future of Christian education in our Church is more certainly being determined by the weekly decisions which are being made by the clergy and the vestries and the lay leaders in the parishes and missions which constitute our Church. Departments of Christian education and General Conventions can influence parish decisions, but they can in no sense determine them, and indeed, in the final analysis, parish decision-making is what determines the nature of the decisions which are arrived at in the higher echelons of our church organization.

In matters pertaining to Christian education, as perhaps in all matters, people have a way of making two different kinds of decisions. One kind can be called *theoretical decisions.* They have to do with broad, general ideas, and are decisions which do not call upon the decision-maker immediately to put the ideas into action. A case can be made for the fact that such theoretical decision-making is central and foundational to all of our development, but it can be a misleading case since ideas which do not demand and attain action are as common as the pebbles on the beach. This is not to say that theoretical decision-making is not necessary and, indeed, a necessary preliminary to wise action in Christian education or in anything else. It was for that reason that the national Department of Christian Education launched a wide-spread and extensive program of orientation during the early years of its new life under Dr. John Heuss. College of Preachers conferences were held for the clergy where man after man was challenged by understandings and claims with respect to Christian education which probed to the very depth of his faith and made upsetting demands upon him. It is not an exaggeration to say that as a result of these conferences, probably half of the clergy of our Church engaged with deep earnestness in some new theoretical decision-making. Many a man saw for the first time that Christian education had to go beyond the imparting of facts and that the heart of its task was to be found in this area beyond. Many saw for the first time the fact that the communication of the Gospel, being the task of Christian education, required two languages, the language of words and the language of relationship. Still others saw that the education of parents and adults as an ongoing process in the parish is absolutely essential to the nurture of their children. There were still others who saw for the first time, or with new intensity, the fact that worship has to be the center of any operation which is to be called Christian education and that this worship must be the full act of worship of the parish family.

Similar theoretical decision-making came to pass as a consequence of the painstaking work of mobile teams which toured our country from coast to coast working in parishes with clergy and laity. Literally thousands decided to give themselves with new understanding and deeper dedication to the educational task of the Church.

But we cannot assume that orientation leads to action. Theoretical decision-making does not necessarily give rise to action decisions which flow logically therefrom. Granted, it was not wholly the fault of the decision-makers in the early part of this decade that they were not able wisely and immediately to implement their theoretical decisions about Christian education. The tremendous time demands of the new program made it necessary for as many as three years to pass before concrete programs and materials began to appear for anybody other than the general adult groups. Yet, since the fall of 1953 we have had specific leadership training procedures for use in parishes, and since 1955 printed course materials have been available for children and parents. With the appearance of both, any excuse for engaging in theoretical decision-making alone disappeared.

Action decisions are the stuff of our daily existence. Whether we wish to do so or not, we are literally forced to render decisions which cause us to do something every day of our lives. In our land of plenty, most people have to decide every day whether they will have one piece of toast or two for breakfast. Some even have to choose between two eggs or one! Some decisions are made for us by others, but even our decisions to comply with the demand of others is an action decision.

So it is in Christian education. For better or for worse, a rector or a lay leader cannot escape making decisions every day of his life. And these are really the crucial decisions, for they both reveal whether the theoretical decision-making is being actualized

"We receive this child . . ." What kind of Church will this young recruit find as he grows up?

and the nature of the theoretical decisions which are still dominating one's life.

The future of the parish educational activity of our Church depends upon the way such questions as the following are being answered this very week in every parish and mission of our Church:

1. *Shall we have segregated worship or parish family worship?* Will the church school worship at one time and "the parish" at another, or shall every service on Sunday morning be parish family worship?

A priest can have a quite adequate doctrine of the Church, and he can profess a belief in the necessity of conceiving of the parish family as the Body of Christ. But when a decision is made about the worship pattern of the parish, the issue is decided by that decision, not by any earlier theoretical decision-making, even though the theory continues to be voiced. Every priest of our Church makes a decision on this matter. There is no avoiding it.

2. *Shall we relate parents to the dynamic educational process of the parish or do without them?* A parish either makes provision for parents to continue to develop and grow in Christian nurture or it does not. To say that worship on Sunday morning is also an educational experience is to voice the truth, but if this is the only provision that is made for parents to continue their Christian education, then the answer being given to the above question is one which essentially eliminates parents from the educational process of the parish. We get nowhere if we call worship education and education worship. Each is primarily something in itself and the primary essence of each is different. A priest decides to have parents' classes or their equivalent, or he decides not to have them, and his answer at this juncture is much more important than any previous response he has made to the general idea of relating parents to the education of their children.

In this connection the national department must acknowledge the fact that it failed to provide all of the help it should have given to some clergy who organized parents' classes in 1955 and used the first parents' manual. This manual had the weakness of providing only one study possibility for the year. In some parishes this proposal thrived. In many it did not. Consequently, a new program for parents and adult classes (described in the 1958 *Preview*) will be available this spring which gives parishes a multiplicity of program possibilities from which to choose.

3. *Shall we* require *teacher training in our parish or do without it?* The same question applies to leaders of youth and adult groups. Every priest in charge of a parish or mission answers this question. He either trains his teachers or he gives them a teachers' manual without training. It is not our function now to examine the many reasons he may have for not providing training. The fact remains that his decision to do so becomes one of the most powerful and determining decisions anybody can make in an educational program, and his decision not to do so undercuts any previous theoretical decision he may ever have made with reference to the importance and the necessary nature of Christian education.

4. *Shall we supervise our teachers and leaders in their work or wait until they cry out for help and assistance?* Shall I as a priest of the parish, or someone appointed by me, be a continuing counselor to these teachers, or shall we simply visit them with holy neglect? This, of course, is a corollary of the previous question. The most effective teacher training is always in-service teacher training. No priest is actually conforming to the ordination vow to "teach the people committed to your Cure and Charge with all diligence" who does not know the teaching being carried on and who does not bend every effort to enable this teaching to improve. The national department has been recommending that every teacher have an opportunity for a weekly conference during the first two months of his first year of teaching until he has established a wise pattern of procedure in relation to the necessary objectives of this program. A parish either decides to make this available or it does not, and the decision to act or not to act is crucial.

5. *Shall church school classes have adequate teaching time or shall they do without it?* The importance of this question is not affected very much by the many reasons parishes give for continuing to limit their classes to twenty-five or thirty minutes. Under the insistent demand of the national department during the last decade, enough parishes have rearranged their Sunday morning schedule to permit a minimum of fifty minutes for classroom teaching to make it increasingly apparent that a classroom teacher can be given adequate teaching time if a parish wishes to give it to him. Somebody, or some group, in every parish makes an action decision with reference to this question, for better or for worse.

6. *Shall we have teaching teams in our church school classes or get along with single teachers?* It is almost impossible to overestimate the advantages of having two teachers to a class rather than one. This is

particularly true if one of the teachers serves as an observer and both members of the teaching team participate in the planning for each weekly session. There was a day when a parish could quickly answer this question by saying, "We have enough trouble getting one teacher per class without trying to get two," but such an answer is no longer a responsible one. For again, in the last decade it has been demonstrated probably in every diocese and district of this Church for those who wish to see it that it is actually easier to obtain two teachers for a class than one. The number of people who will consent to teach if they are not saddled with full responsibility greatly exceeds those who will dare to take on a class by themselves. Yet, every summer and every fall a parish decides whether to have one teacher or two per class, and in this simple action decision it takes a step with far greater dynamic consequences than many more pretentious intentions.

These are simple, mundane decisions, but in another sense they are the basic choices which every parish has to make with respect to Christian education. These are the decisions which determine, in the final analysis, the nature of the outcome.

It will be observed that most of these decisions are in the area of leadership training, and I am convinced that the determining decisions in the years immediately before us will, for the most part, be of this sort. Leadership training and teacher training are the crux of the problem of Christian education.

When the Department first began to build its new curriculum it had to face sternly the question, "Will the Church's educational program be determined by the weakness of its teachers and leaders or by its faith?" This question is still confronting the clergy and the lay leaders of every parish and mission of our Church, and the question is being answered by the action decisions being made. We are about to enter into the season of the year when, in planning for the next year, such decision-making cannot be evaded. What kind of action decisions will emerge from the life of your parish this year?

Program Announced for Young Churchmen's Convention

■ The national Convention of Episcopal Young Churchmen will meet at Oberlin College in Oberlin, Ohio, August 20–27, 1958. This triennial gathering of young people takes place in the same year as the General Convention of the Episcopal Church. The three houses of the '58 EYC Convention will be comprised of high-school students, college students, and young laymen. The young delegates, adult advisers, leaders, and staff members will make an approximate total of 850 persons participating.

■ "Here am I, send me" is the theme selected by the young members of the planning committee for the '58 Convention. This theme, the young Isaiah's reply to God's call, will be developed throughout the Convention in terms of "The Biblical Faith and the Calling of the Church."

■ Exploration of the theme's relevance to the whole life of young Churchmen will be made through liturgical services of divine worship, group Bible studies, topical study commissions, "talk-it-over" sessions, and in seminars to be held in the three houses before the members move on to handle their respective business.

■ Leaders of the study commissions are the Rev. Samuel J. Wylie, Chaplain at Brown University and Associate Secretary designate of the National Council Division of College Work; the Rev. Albert T. Mollegen, Professor at Virginia Theological Seminary; the Rev. C. Kilmer Myers, Vicar, St. Augustine's Chapel, New York City; the Rev. Malcolm Boyd, Rector, St. George's Church, Indianapolis; Miss Emma Lou Benignus of the National Council Adult Education Division; and the Rev. Carleton J. Sweetser of the Presiding Bishop's Committee on Laymen's Work.

■ The Rt. Rev. William F. Lewis, Bishop of Nevada, will be convention chaplain. He will direct the program of divine worship and will conduct the preparation services for Holy Communion. Bishop Lewis will be the chief pastor for delegates, leaders, and staff members.

■ The Rev. Canon Bryan Green, Rector of St. Martin's Church, Birmingham, England, will lead the group Bible study. He will present the passages for the daily Bible study groups, train assistant leaders in the program, and, like all Convention leaders, will be available for personal consultation.

■ In addition to the Convention program of studies, there will be informal discussions between delegates and leaders and a daily program of recreation. The Rev. Rue I. Moore, Chaplain of Quintard House, Memphis, Tenn., will direct recreational activities.

■ All dioceses and missionary districts in the Church have been invited to send delegations to the three houses as follows: *House of High-School Students:* Three high-school students and one adult adviser. (A delegation of student representatives from preparatory schools is also expected.) *House of College Students:* Three college or university students and one adult adviser. *House of Young Laymen:* Two young working persons who are unmarried and between the ages of 18 and 30, and the Adult Division Chairman of the diocesan Department of Christian Education.

■ In the meetings of the three houses, and in plenary sessions, the delegates will formulate new program plans and emphases for all Episcopal Young Churchmen for the next triennium. Their recommendations and resolutions will be published.

What the Church is teaching week by week

by William Sydnor

Because FINDINGS is not published in July or August, we print herewith the installments for June and July and will print those for August and September in the June issue.

Trinity Sunday, June 1, 1958

THE THEME:

The Holy God.

THE EPISTLE. REVELATION 4:1–11:

This chapter is symbolic prose poetry of a high order, so it is not meant to be analyzed. As we hear it we become more acutely aware of the holy majesty of the Lord our God. We gain new insight into the meaning of man's awe in the presence of the Holy God.

THE GOSPEL. ST. JOHN 3:1–15:

Here, in the account of the night visit of Nicodemus to our Lord, we sense something of the inexplainable nature of God. Jesus is saying, in effect, "If you do not understand the events of the natural world which you can observe, how can you expect to understand the processes of the spiritual world?"

●

PSALM 29:

This poem describes a thunderstorm which is a revelation of God's awesome majesty and power.

PSALM 99:

In this psalm the Holy God is enthroned as King.

ISAIAH 6:1–8:

As a result of his vision, Isaiah knew himself to be a prophet. This passage stands along with Revelation 4 as the Bible's chief description of the awesome holiness of God.

I PETER 1:1–12:

Here is a first-century doxology to the God and Father of our Lord Jesus Christ. It is because of our faith in this God that men are exhorted to live holy lives (1:13—2:3).

Trinity I, June 8, 1958

THE THEME:

The stern, loving God.

THE EPISTLE. I JOHN 4:7–21:

This book and particularly this passage give us one of the Bible's most significant descriptions of God's loving nature. This paragraph describes in words what our Lord Himself lived out in historic fact.

THE GOSPEL. ST. LUKE 16:19–31:

The parable of the Rich Man and Lazarus is a colorful description of man's state after death. We are made aware of God's love and of His demands on us for brotherly living.

●

PSALM 73:

Psalm 73, like the Book of Job, digs deeply into man's religious problem. The psalmist has two convictions: "Truly God is loving unto Israel" (v. 1) and "they that forsake thee shall perish" (v. 27).

JEREMIAH 23:23–32:

Jeremiah makes two things clear: God genuinely cares for "this people"; hence He is displeased with false prophets who deceive them. Along with this caring there is a stern hardness in God's word "like a hammer which breaks the rock in pieces." (v. 29)

ST. MATTHEW 7:13–14, 21–29:

Our Lord, whose life and teaching revealed God's love, does not let us think of that relationship in soft or sentimental terms. Our discipleship is not an optional, inconsequential matter; rather, life and death are at stake. We find the same note in St. John 5:28–29 and Acts 24:14–16.

Trinity II, June 15, 1958

THE THEME:

Love one another.

THE EPISTLE. I JOHN 3:13–24:

In Trinity I our thinking was focused on God's love for us. Today we consider the resulting love a Christian has for his fellowmen. St. John stretches our thinking on this subject: have compassion and "love

The new Christ Church, Cincinnati, Ohio

one another, as he gave us commandment."

THE GOSPEL. ST. LUKE 14:16–24:

The parable of the Great Supper does not fit neatly into the pattern for the day. Here our Lord is giving a warning to those who are failing to respond to the call to repentance, which is also the final summons to the heavenly banquet.

●

PSALM 15:

This poem was probably intended to instruct people in the virtues of godly living. The Lord dwells with him "that leadeth an uncorrupt life." (v. 2) This implies the kind of loving concern for one's neighbor which is acceptable to God.

PSALM 19:

Here are two independent psalms. The first half (vv. 1–6) is a poem on the subject of God's creation. Then the meter changes, and we have an entirely different poem in praise of God's law (vv. 7–14). The familiar sentence prayer with which this latter poem ends is appropriate as we think of God's will for us in our relations with others.

JOB 31:13–28:

This part of the Book of Job is the ethical high-water mark of the Old Testament. Here is a religious man's deep concern for the needs of his fellows. He says that to have failed to act on them would have meant "I should have been false to God above."

I CORINTHIANS 13:1–13:

This is St. Paul's hymn in praise of Christian love. Here is an elaborate description of what a Christian does in showing his concern for others. It helps to read this familiar chapter in one of the several very good modern translations, such as J. B. Phillips' *Letters to Young Churches* (Macmillan), J. W. C. Wand's *New Testament Letters* (Oxford), and Smith and Goodspeed's *The Complete Bible: An American Translation* (University of Chicago).

Trinity III, June 22, 1958

THE THEME:

God's outreaching concern for men.

THE EPISTLE. I PETER 5:5–11:

These words, with which the First Epistle of St. Peter closes, were originally addressed to Christians in a time of persecution. They still ring true today, however. God does reach out to those who humbly seek his "mighty aid," as today's Collect puts it.

THE GOSPEL. ST. LUKE 15: 1–10:

In the parables of the Lost Sheep and the Lost Coin Jesus teaches that God's loving concern reaches out for people. The setting in which St. Luke puts these parables is that of complaint that Jesus "receiveth sinners, and eateth with them." (Compare St. Matthew 9 below.) In this same chapter is the parable of the Prodigal Son—one who was a willful sinner. In each case we learn that God reaches out and forgives the penitent.

●

PSALM 145:

This psalm is one of the great Old Testament hymns. It warrants our repeated attention and is worth meditating upon. Today we accent the emphasis on God's mercy (vv. 8–9).

JEREMIAH 31:1–14:

Chapters 30 and 31 comprise one of the few islands of comfort in the midst of Jeremiah's denunciation of the sins of the nation, its leaders, and its neighbors. In today's lesson is a good definition of the Old Testament word *faithfulness* when it is applied to God. "I have loved you with an everlasting love; therefore I have continued my faithfulness to you." (v. 3)

ST. MATTHEW 9:9–13:

In Jesus Christ we see God's outreaching concern for men in unmistakable clarity. Read today's Gospel as though it were the next paragraph following this passage in order to catch the full impact of both.

Feast of St. Peter, June 29, 1958

THE THEME:

The portrait of a great apostle.

THE EPISTLE. ACTS 12:1–11:

Here is the story of the miraculous deliverance of the Apostle from prison and almost certain death during what was probably the first Roman persecution of the Christians.

THE GOSPEL. ST. MATHEW 16:13–19:

Peter was the leader among our Lord's chosen disciples. This picture is one of the most honest found in the Bible. Peter was impetuous and bold, tactless and loudmouthed. But bragging could sink to denial, daring to cowardice, and good intentions to utter failure. Follow this bundle of contradictions through the Gospels. Today's Gospel pictures the leading disciple as a man of great insight but the very next paragraph (16:21–23) shows him to be also his Master's chief tempter.

●

PSALMS 22:23–32; 67:

Psalm 22 is the prayer of a lonely soul. Verses 1–19 are particularly familiar to us and are associated in our thinking with the Passion and Crucifixion. The second half (vv. 23–32) is very different. It is a hymn of thanksgiving to God for having delivered his faithful servant who could not have saved himself. Psalm 67 is a harvest hymn of thanksgiving. Its appropriateness on this day rests in the psalmist's conviction that God "shall give us his blessing." (v. 6)

EZEKIEL 2:1–7:

This is the account of the initial commissioning of Ezekiel as God's prophet. St. Peter was also a special messenger, and many of the things foretold here to Ezekiel also applied to Peter.

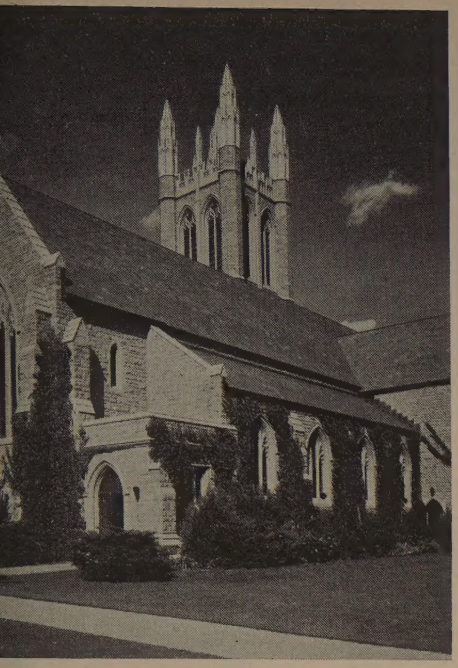
ACTS 11:1–18:

Here St. Peter recounts what was perhaps the most startling event of his whole life. St. Paul once wrote (Gal. 2:7), "I had been entrusted with the gospel to the uncircumcised [Gentiles], just as Peter had been entrusted with the gospel to the circumcised [Jews]." His experience with the household of the Roman centurion at Caesarea was the first time Peter realized that the Christian Gospel was for all men and not just for those who had first become followers of the religion of the Jews.

Trinity V, July 6, 1958

THE THEME:

The Christian and his possessions.



Grace Church, Colorado Springs, Colo.

THE EPISTLE. I PETER 3:8–15:

The First Epistle of St. Peter was probably addressed to Christians who lived in a time of persecution. This portion is largely a summary of the duties of Christians in the world (2:11—3:7). The Christian is enjoined to live righteously in his dealings with other men.

THE GOSPEL. ST. LUKE 5:1–11:

This is St. Luke's account of our Lord calling His first disciples. The call to be the disciple of a rabbi meant leaving home and possessions and becoming His follower. Every one of us, at both baptism and confirmation, promises to follow Jesus Christ as our Lord and Saviour (Prayer Book, pages 278 and 297).

●

PSALM 62:

The dominant note of this hymn is trust and confidence in the Lord. The reader is warned "if riches increase, set not your heart upon them." (v. 10)

PSALM 63:

This, too, is a poem expressing trust and confidence in God. Here again material things are secondary; God's "loving-kindness is better than life itself." (v. 4)

ECCLESIASTES 2:1–11, 18–23:

An unknown, eloquent philosopher makes it quite clear that there is a hollowness to life when one's possessions and physical ease are the central concern.

ST. MATTHEW 19:16–30:

This episode is one of our Lord's hard sayings—hard to understand, hard to obey. It may be that for this man riches should be given up because they were the source of his ultimate trust, the very thing the psalmist warned against (62:10). Those who are sure they look upon wealth as a trust and a God-given responsibility will find help in II Corinthians 8 and 9.

Trinity VI, July 13, 1958

THE THEME:

Be reconciled to thy brother.

THE EPISTLE. ROMANS 6:3–11:

This difficult passage is best understood in the context of the whole Epistle. It is part of a longer section (Chapters 5—8) on the nature of the new life the Christian has. The Apostle says that the Christian shares in Christ's death and resurrection. This means, as the Epistle to the Ephesians makes clear (2:11–14), that the old life to which we die includes our hostilities and grudges, and the new life in Christ is one of Christian brotherliness.

THE GOSPEL. ST. MATTHEW 5:20–26:

The Pharisees were very moral and law-abiding people. Our Lord says His followers must go beyond the letter of the law to the spirit of the Lawgiver, who is loving, compassionate, and untiring in His efforts to rebuild relationships with His people. (See Hosea 11:1–4, 8–9.) His command, which lies beyond personal rights and legal requirements, is "be reconciled with thy brother." (v. 24)

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PSALM 85:

This New Year's psalm contains a prayer and hope for righteous dealings and brotherliness as well as material bounty (vv. 10–12).

II SAMUEL 19:16–23:

This snapshot of David the gracious king only comes into focus if one knows of the heartbreak of his flight from Jerusalem at the time of Absolom's revolt (Chapter 15) and the despicable conduct of Shimei against his defenseless and humiliated king (16:5–14). This vignette, however, does not tell the whole story. On his deathbed the aged David shows the kind of vindictiveness against which our Lord warns in today's second lesson. I Kings 2:8–9 is an example of the Bible's frankness and honesty.

ST. MATTHEW 5:38–48:

This portion of the Sermon on the Mount makes clear that followers of the Lord are to replace vindictiveness with generous dealings, and hate with genuine love. The perfect righteousness of God (see notes above on the Gospel) is the measuring stick for disciples of the Lord.

Trinity VII, July 20, 1958

THE THEME:

Freedom from sin to serve God.

THE EPISTLE. ROMANS 6:19–23:

The closing third of Romans 6 contrasts the new life in Christ with life apart from Him. Those who are Christ's are freed from the bondage of sin in order that they may give their full devotion and loyalty without any conditions or wages—that is what the word *slaves* implies.

THE GOSPEL. ST. MARK 8:1–9:

As they have come down to us, all of the Gospel accounts of the feeding of the multitude are influenced by early Christian beliefs about the Lord's Supper. In the life of the Church, the Lord in His compassion gives His strengthening gifts to those who come to Him in penitence. So we are released from our sins and strengthened for His service.

●

PSALM 18:1–20:

This psalm is a king's hymn of thanksgiving following a victory. His description of the God in whose strength the faithful find salvation (vv. 1–2) is an affirmation worth learning and living by. A part of the saving work of God has been to bring the poet into "a place of liberty." All of us need the freedom of a roomy and broad place in which we can breathe, make our decisions, and work out our own salvation.

HOSEA 14:1–9:

The closing chapter of the Book of

. . . What the Church is teaching week by week

Hosea is a call to repentance and a promised forgiveness and renewal.

ROMANS 6:12–18:

This middle third of Romans 6 is the link between the Epistle for last Sunday and the Epistle for today. Followers of the crucified and risen Lord have been set free from sin to give their full allegiance to righteousness.

Trinity VIII, July 27, 1958

THE THEME:

Strive to do God's will.

THE EPISTLE. ROMANS 8:12–17:

The Spirit of God is a distinguishing feature of God's family, the Church. Those who reflect the Spirit of their Father in their lives are truly members of God's family, and hence "sons." St. Paul also deals with this important belief in Galatians 4:4–7.

THE GOSPEL. ST. MATTHEW 7:15–21:

In the Sermon on the Mount our Lord makes clear how important it is to strive to do God's will.

●

PSALM 119:33–48:

Psalm 119 is a long poem in praise of God's law and of keeping the Commandments. These two stanzas are especially appropriate in today's service because of verse 35: "Make me to go in the path of thy commandments."

ECCLESIASTICUS 1:18–27:

Ecclesiasticus (or, more fully, "The Wisdom of Jesus the Son of Sirach") is one of the books of the Apocrypha. Ecclesiasticus, like Proverbs, is filled with wise counsel. It differs from Proverbs in that it is a series of little essays rather than a series of separate wise sayings. This passage, which is also somewhat reminiscent of Psalm 111:10, counsels us, "If you desire wisdom, keep the commandments." (v. 26)

ST. JOHN 7:14–24:

St. John reports this incident as one of a series of discourses which Jesus had with the Jews. Jesus is saying in effect, "Do God's will, and you will understand Me."

ITEMS

World Relief ● Churchways ● New Publications

TEN MILLION POUNDS of used clothing for men, women, and children in refugee camps have been requested by Church World Service. New clothing, styled in accordance with local customs, is also needed. Church World Service can supply a pamphlet "A Stitch in Time," giving details and prices of ready-cut garments to be made by individuals or parish groups. Our National Council can supply a pamphlet and poster describing the nationwide emergency clothing drive.

Many of our readers are in the process of spring house cleaning. Here is a wonderful opportunity to forward garments now to one of the Church World Service centers (New Windsor, Md., Nappanee, Ind., or Modesto, Calif.). Garments must be clean and in good repair.

Cash is also needed for the "Share Our Surplus" (SOS) Program. Episcopalians are asked to contribute $40,000, which will buy eight million pounds of government surplus food overseas. Contributions should be sent to the Presiding Bishop's Fund for World Relief.

Assistance in the clothing drive or the SOS program can be a helpful vacation church school project. Further information can be had from your diocesan Christian Social Relations department, diocesan Woman's Auxiliary social relations secretary, Church World Service, or the Committee on World Relief and Church Cooperation of our National Council, 281 Fourth Ave., New York 10, N. Y.

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THE MARCH-APRIL issue of *Churchways* contains a number of articles and features which concern readers of FINDINGS. The lead article points to the coming General Convention of the Church in Miami Beach in October. Observance of Episcopal Young Churchmen's Sunday on May 11 is suggested. Vacation church school and other summertime activities are outlined. *Churchways* is published five times a year for parish leaders and costs only 25 cents per subscription. Church school teachers and leaders of youth and adult groups can make good use of *Churchways* and of *Forth*; together with FINDINGS, these publications provide excellent up-to-the-minute resources in Christian education and all areas of the Church's life.

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"Music in the Town and Country Church" (National Council, 25 cents) is a new publication of the National Advisory Committee on Town and Country Church Work. It is written by the Rev. William E. Soule, Priest-in-Charge of St. Peter's Church, Oxford, and Christ Church, Quaker Farms, both in the Diocese of Connecticut.

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A NEW CIRCULAR, "Public Affairs Pamphlets," listing thirty-six pamphlets in family life education, pastoral psychology, child study, marriage education, home economics, and counseling and guidance, is available free of charge from the Public Affairs Committee, 22 E. 38th St., New York 6, N.Y.

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THE *International Journal of Religious Education* has published another in its series of special issues devoted to an area of major interest in Christian education. The May issue is devoted to the Church and Public Schools. (Address Box 238, New York 10, N.Y. Single copies 50 cents.)

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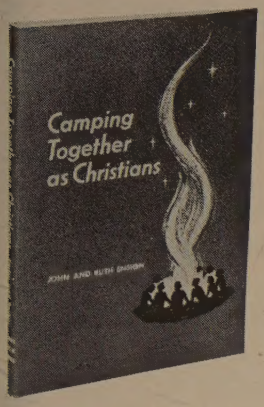
AN EPISCOPALIAN, Miss Gladys Quist, has been appointed Associate Director of Children's Work in the National Council of Churches. Currently director of field work at Windham House, she was formerly Associate Secretary of the Children's Division of our Church. She has taught public schools in North Dakota and Minnesota and was a parish worker in St. Paul. She has been a supervisor of seminarians in the Town and Country Division's summer program and is the author of two vacation church school courses, *God's Children Now* and *Action Through the Christian Year.*

speaking of Books



Camping Together as Christians

By John and Ruth Ensign. John Knox Press, 1958. 148 pages. $2.95

This book for leaders of camps for junior-high young people provides a wealth of information and resource materials for starting a new camp or improving an already existing program. The type of program depicted lies in the area of creative or primitive camping. The philosophy envisaged has been generally accepted by the major branches and denominations of the Protestant churches. It puts campers in small groups and rustic settings where, through simple outdoor living close to the realities of God's world, they can actually have an experience in Christian community living. It offers opportunity not only to discuss Christian truths but to live and evaluate them as a way of life.

Creative camping provides opportunities to see and feel one's self as a part of the good world God has created; to realize the dependability and purpose of God's laws controlling the universe; to experience the depth of Christian fellowship within the small camp community; and to become aware of man's position as a steward of all God's blessings.

The authors set forth these objectives in a carefully outlined program of activities. Parts I and II deal with precamp preparation, small group procedures, camp craft, special program helps, and basic camping resources. The chapter on camp craft and the development of skills is well illustrated and valuable for leaders whose campsite affords opportunity for primitive camping. Part III contains program guidance materials arranged in three distinct categories or emphases: Christian Community, Christian Stewardship, and Christian Growth. Emphasis might be placed in one area each year, thus providing a three-year program cycle. Accompanying each program emphasis is a list of resource materials. Part IV contains suggestions to help counselors in planning their own program and includes a classified bibliography.

Camping Together as Christians is the best guide for junior-high church camp leaders this reviewer has yet seen. It is well written and the material is most helpfully arranged for practical use. Its philosophy is in keeping with the latest trends in Christian education, and it sets forth in detail well-tested practices and procedures now in use in professional camping circles. It can be studied with profit by our Episcopal camp directors and leaders who wish to improve and revitalize their camping programs. If there is a criticism, it might be that the authors attempted to accomplish too much in one small volume. For Episcopal camp leaders, the sections on worship need to be supplemented and modified to bring them into line with the Church's teaching and practice.

(The Rev.) Arthur O. Phinney
Unit of Camps and Conferences

Basic Christian Beliefs

By W. Burnet Easton, Jr. Westminster Press, 1957. 196 pages. $3.75

For any sincere Christian who believes part of his duty is to witness to his faith in whatever way he can, one of his chief difficulties is "how to get it across." A Christian may be devout and earnest and know and understand the Christian faith. But he may be unable to explain or witness in any articulate way to the meaning and power and wisdom of faith. Most of us yearn to share the Good News of the Gospel but are shy or feel inept in doing so.

Here is a book which offers a great deal of help. For here the great doctrines of the Christian faith are clearly described and explained. But more than this, the author first describes the basic problem to which a doctrine is a Christian answer. This method underlines the author's conviction that part of our apologetic problem is that we often give answers to problems that have not been raised in the inquirer's mind. Dr. Easton does an excellent job of raising the right problems, and he does so in a very real and contemporary way. He takes into account most of the major objections and categories of modern man, and shows why he believes the ancient Gospel and the traditional faith are still the most relevant, true, and modern answer.

This book deals with the central problems of the Bible and its authority, God, Man, Jesus Christ, the Church, and the Kingdom of God. Its style is clear and easy, yet neither superficial nor simple. It is an excellent book for the priest or layman who wants to witness more adequately to the Christian faith.

(The Rev.) W. A. Spurrier
Wesleyan University

Delinquency: Sickness or Sin?

By Richard McCann. Harper, 1957. 179 pages, $3.00

"Church and Sunday school attendance, Biblical knowledge, etc., have no significant effect upon delin-

quency." This statement will surprise many readers, but the author states his case well: "Delinquency is both sickness and sin. We begin to see the sickness and the sin of juvenile delinquency as a human and social failure, responsibility for which we must share, as we must share in working for its cure."

This is a book for all who work with children and youth—for those who want to know the "Why?" of delinquency and to recognize the danger signals of predelinquency.

Prof. McCann was director of the Harvard Divinity School's Seminar on Delinquency from 1954 to 1956, and has had wide experience in delinquency-control programs. He gives interesting case studies which illustrate the problem—the distorted "self image" and "youth in search of self." Then he speaks of something which correctional people are beginning to find inescapable: youth trying to adjust to maturity in a society that is itself sick, adolescent, and even delinquent. His retelling of the parable of the Prodigal Son illustrates the needs, the successes, and the failures of a God-fearing society in dealing with sinners.

The latter half of the book deals with the resources available to the Church, clergy and laity alike, in preventing and curing this sickness. The book list and appendixes are most valuable. The book is well done and definitely profitable and interesting reading.

(The Rev.) William A. Gilbert
St. Paul's Church, Ventura, Cal.
Chaplain,
California Youth Authority
at the Ventura School for Girls

Let's Play a Story

By Elizabeth Allstrom. Friendship Press, 1957. 165 pages. $1.95 (paper) $2.95 (cloth)

Not often do we find one book so simply, so directly helpful as Elizabeth Allstrom's *Let's Play a Story*. Here is a carefully differentiated approach for using the story-playing technique with kindergarten, primary, and junior groups. The book should be very helpful to leaders of junior-high people also. The uninitiated can read and follow the clear, challenging chapters both on the story and on the storyteller. Parents will enjoy it, too.

Playing or acting out a story is a beginning step for later dramatics. Mrs. Allstrom suggests uses for the "play story" and gives concrete step-by-step directions for using this technique. An excellent admonition is that "children's responses must come in a 'growing way' to the leader's 'growing way' approach." Here also is excellent technique for getting older boys and girls to cooperate.

Additional helps are practical ideas on costumes, properties, and rhythms. A variety of techniques, including puppets, shadow plays, and flannelboard, are cleverly presented. The value of choral speaking is simply and directly explained. This and the chapter on role playing can be utilized by anyone.

Both the full bibliography and the chapter on festivals and games are helpfully organized and help to make this a good resource book for many occasions.

Louise Hatch
Department of Christian Education

The Apocrypha

Revised Standard Version. Nelson, 1957. 250 pages. Cloth, $2.50; leather, $5.00 (Available also bound with the Old and New Testaments)

An Introduction to the Apocrypha

By Bruce M. Metzger. Oxford, 1957. 274 pages. $4.00

The R.S.V. is now complete. The revision of the Apocrypha was undertaken at the request of the General Convention of the Episcopal Church and has been warmly received.

The attitude that each reader will take toward this version of the Apocrypha will probably be the same as he takes to revisions of the Old and the New Testaments, and for the same reasons. Perhaps less familiarity with the Apocrypha will minimize the inevitable comparison with the old and familiar and will permit a more dispassionate evaluation of the real merits of this translation. It is a good translation and will be of increasing value to teachers as the content of the Apocrypha becomes better known and more widely used.

Metzger devotes the first half of his book to a series of introductions to the books of the Apocrypha. Of special interest are the many little details of historical and literary significance. The second part of the book is a survey of the use of the Apocryphal books in the New Testament, of the role they have played in Christian history, and of their contribution to literature and art. Most readers will be surprised at *the extent to which the Apocrypha* has contributed to our civilization and at the relatively recent date at which it was lost to our Bibles.

Teachers and pastors will find this book valuable as an introduction to a body of literature that has served and still can serve as a source of inspiring and illuminating stories and illustrations.

(The Rev.) James L. Jones
Philadelphia Divinity School

Jesus in His Homeland

By Sherman E. Johnson. Charles Scribner's Sons, 1957. 182 pages. $3.75

Anyone responsible for Christian teaching is tempted in one way or another either to "modernize Jesus" or to detach the Christian message from its historical roots. Honesty alone therefore requires us to check our opinions against books of this kind, and this one is perhaps the most useful and usable to date.

The new information about Galilee supplied by archaeology and about the Essenes supplied by the Dead Sea scrolls is the occasion for its publication. The early chapters sketch the reasons for concluding that Jesus was not a Galilean partyman and assess His relation to the Pharisees and others.

The author deals with the areas of conflict between Jesus and His contemporaries and with His own message and mission. The treatment here is noteworthy for the carefulness and precision with which the New Testament evidence is handled.

Like good preaching, Dr. Johnson's narrative exhibits the *results* of exegesis rather than the *process*, and the reader may not always see what lies behind the conclusions; the last chapter on questions of Christology presupposes a good deal. But we have here an up-to-date and reliable essay on Jesus *in* His times not merely Jesus *and* His times, to which honest teaching requires us to attend.

(The Rev.) Holt H. Graham
Virginia Theological Seminary